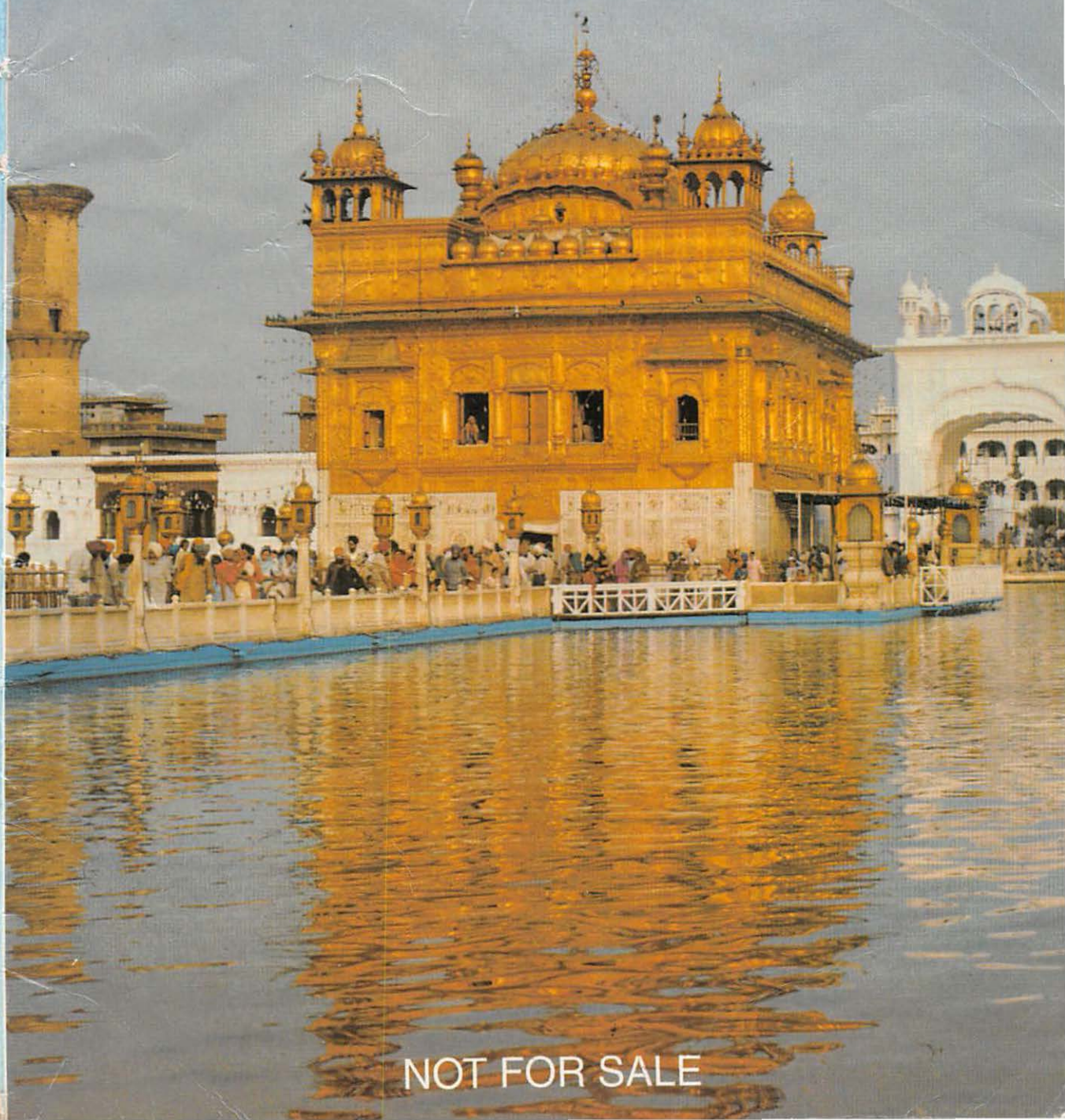


SIKHISM



NOT FOR SALE

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Sikhism

Sikhism is the youngest of the world's religions. Its history dates back to 1469 when its founder Sri Guru Nanak Dev Ji was born in Talwandi, now called Nanakana Sahib in Pakistan. The Sikhs believe in One God, and Gurus as their Holy Teachers. Their shrines are known as Gurdwaras of which five historical Gurdwaras are called Takhats (Thrones).

Who is a Sikh?

A sikh is a person who believes in:

- a. One God,
- b. The Teachings of the ten Sikh Gurus,
- c. The divinity of its holy book Sri Guru Granth Sahib Ji
- d. The necessity of 'Amrit', the Sikh baptism.

The pillars of Sikh Faith :

- a. Oneness of God (that the whole humanity has one Father.)
- b. Worship of the abstract form of God (image worship) is not allowed in Sikhism.
- c. Daily meditation. (A Sikh must recite Hymns three times a day: morning, evening and night).
- d. Truthful living. (A Sikh must lead an honest life, helping others and rendering service to the poor and needy) and
- e. Sharing. (the Sikhs must contribute 1/10 of their disposable income for charitable purposes.)

The Sikh beliefs :-

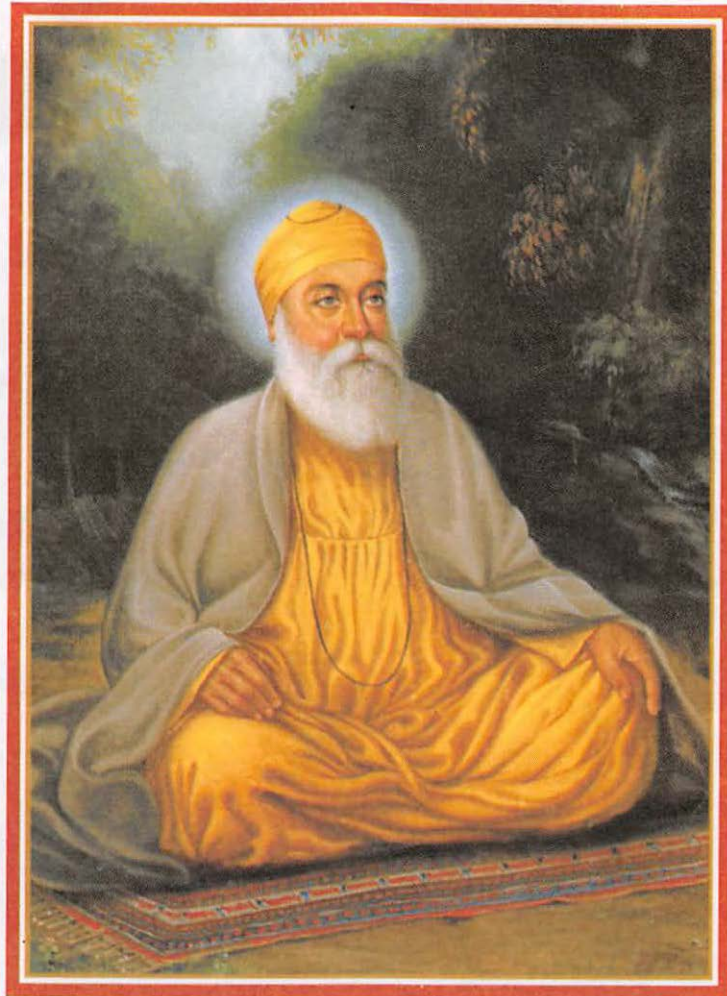
The Sikhs believe in that-

- a. All the Gurus had the same spirit.
- b. Sri Guru Granth Sahib Ji is their living Guru.
- c. The proclamations from the Akal Takhat (Gurmata (resolution) of the Five High Priests of the Sikh Takhats) are eternal.
- d. The congregational prayers are more significant than individual prayers.
- e. The truthful living, incorporating both the meditation and noble deeds, is essential for the liberation of soul from transmigration.

The Sikh Prayers:

The timing and the names of the daily Sikh prayers are as follows:

- a. **Morning** Japji Sahib : composed by Sri Guru Nanak Dev Ji
 Jap Sahib : composed by Sri Guru Gobind Singh Ji
 Sudha Swayas : composed by Sri Guru Gobind Singh Ji
- b. **Evening** Rehras Sahib : (collection of Hymns of: Sri Guru Nanak Dev Ji, Sri Guru Amardas Ji, Sri Guru Ramdas Ji, Sri Guru Arjan Dev Ji and Sri Guru Gobind Singh Ji)
- c. **Night** Kirtan Sohila : (collection of Hymns of Sri Guru Nanak Dev Ji, Sri Guru Ramdas Ji and Sri Guru Arjan Dev Ji.)



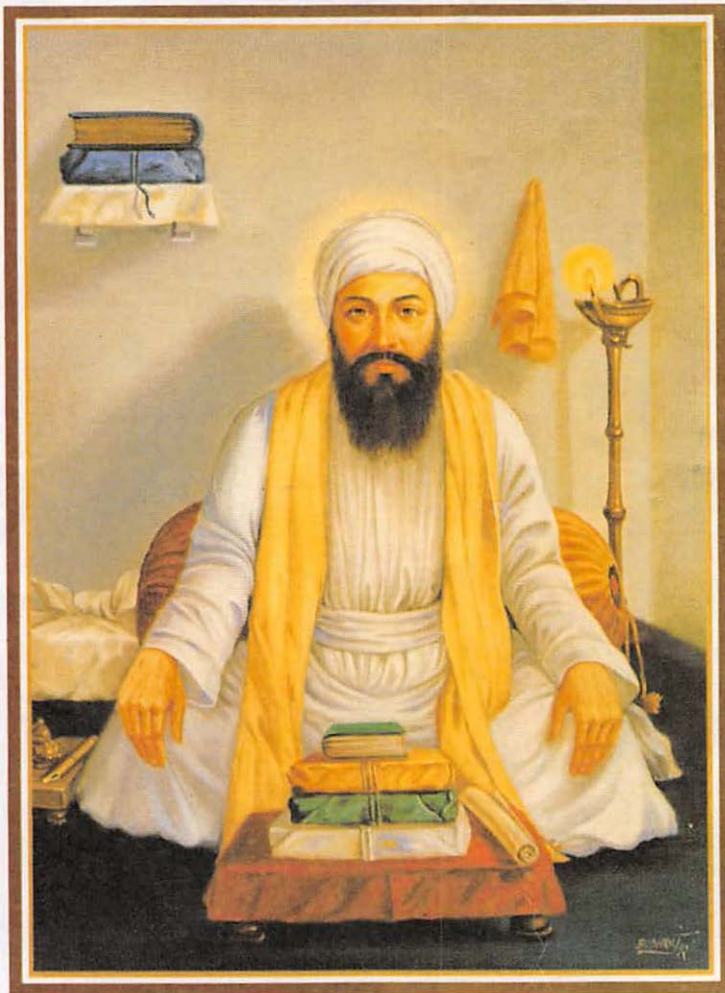
Sri Guru Nanak Dev Ji

The first Guru, the founder of the Sikh religion
(1469-1539)

Sri Guru Nanak Dev Ji is the founder of Sikh religion. He was born in a small village called Talwandi in 1469. He got married and had two children. He was called by God at his eternal abode and was asked to convey the divine message to the world. He travelled up to China in the North, Sri Lanka in the South, Mecca in the West and Decca in the East. People loved him wherever he went.

His message was:

- a. God is one, who is unborn, is beyond death, is beyond enmity, is creator and is self illuminated; that he is : merciful, giver of all bounties, is omnipresent, is all powerful and is omniscient.
- b. All humans are equal. (The Guru rejected the Hindu caste system.)
- c. All Humans must remember God and sing his glories.
- d. All humans must give a part of their earnings in charity.
- e. All humans must live a truthful and honest life.

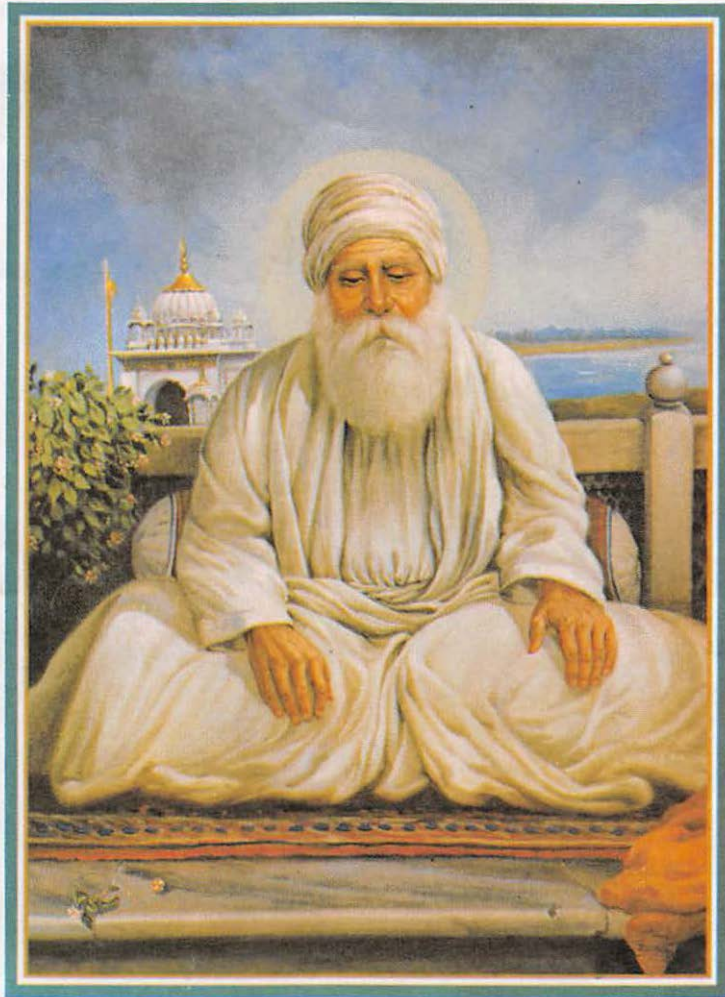


Sri Guru Angad Dev Ji

The 2nd Guru
(1504-1552)

Sri Guru Angad Dev Ji was a Sikh of Sri Guru Nanak Dev Ji and was anointed by him as the second Sikh Guru.

He was born at Mata ki Serai in 1504; got married to Mata Khivi Ji and had two sons. He was made Guru at the age of 35. He spread the message of Sri Guru Nanak Dev Ji.



Sri Guru Amardas Ji

the 3rd Guru

(1479-1574)

Sri Guru Amardas Ji was a Sikh of the house of Sri Guru nanak and was anointed as the third Guru of the Sikhs by Guru Angad Dev Ji.

Sri Guru Amardas Ji was born at Baserke in 1479. He got married to Mata Sulakhani Ji and had four children, two sons and two daughters. He served Sri Guru Angad Dev Ji for 12 years, from 1540 to 1552 and was made Guru at the age of 73. He spread the message of Sri Guru Nanak Dev Ji and Sri Guru Angad Dev Ji.

The Guru also constructed a well (called Baoli) at Goindwal and invited all the people to come and fetch water from there irrespective of their religion and caste. (In those days, the lower caste people had separate wells and were not allowed to take water from the wells belonging to the upper class.) The well was deep in the ground and the Guru made 84 steps to go down and reach the Baoli. It is believed that there are 8.4 million lives in this world and an errred souls has to go through these lives to merge again in God. The Guru said that those who would recite Sri Guru Nanak Dev Ji's Japji at each step, while going down will be freed from the cycle of transmigration.



Sri Guru Ramdas Ji

The 4th Guru
(1534-1581)

Sri Guru Ramdas Ji was the son-in-law of Sri Guru Amardas Ji. He was a Sikh and a true devotee of the House of Sri Guru Nanak Dev Ji. He was chosen to be the fourth Guru of the Sikhs. He was born at Choonamandi in Lahore. He got married when he was 19 and had three sons. The Guru laid foundation of the city of Amritsar and therein dug two sacred pools which were later called as sarovar of Harimandir (Golden Temple) and sarovar of Santokhsar.



Sri Guru Arjan Dev Ji

The 5th Guru
(1563-1606)

Sri Guru Arjan Dev Ji was the youngest son of Sri Guru Ramdas ji. He was born at Goindwal and became Guru at the young age of 18. He married and had one son. His contribution to the Sikhs faith is exemplary.

- a. He compiled the first version of Sri Guru Granth Sahib Ji, then called Pothi Sahib.
- b. He constructed Sri Harimander Sahib Ji which is known as the Golden Temple.
- c. He laid the foundation of the city of Taran Taran
- d. He founded the city of Kartarpur (in Jalandhar)
- e. He became the first Sikh Martyr.



Sri Guru Hargobind Sahib Ji

The 6th Guru
(1595-1644)

Sri Guru Hargobind Sahib Ji was the only son of Sri Guru Arjan Dev Ji. He was born at Wadali. He opened missionary centres and spread the message of the previous Gurus. In addition he gave to the Sikh faith :

- a. The concept of Miri (royalty) and Piri (sainthood). He wore two swords and injected the spirit of bravery amongst his followers.
- b. The concept of morning choirs : The Sikhs got together early in the morning and went around places singing the praises of God. Later these choirs became a part of religious ceremonies and processions specially at the birth anniversaries of Gurus.
- c. In the complex of Sri Harimandir Sahib Guru Ji constructed Sri Akal Takhat Sahib.



Sri Guru Harrai Ji

The 7th Guru
(1630-1661)

Sri Guru Harrai Ji was a grand son of Sri Guru Hargobind Sahib Ji. He was born at Kiratpur. He spread the messages of the previous Gurus.

He is particularly known for love towards animals. He made special hospitals for animals; he also made zoos and kept all species of animals and birds and gave them his utmost love. (In other words the present concept of RSPCA was recognised and started by him way back in those days.)

He also propagated the use of Arjunvedic medicine.



Sri Guru Harkrishen Ji

The 8th Guru
(1656-1664)

Sri Guru Harkrishen Dev Ji was the youngest son of Sri Guru Harrai Ji. He was born at Kirat Pur and became Guru at the age of 5. He stayed on Gur Gadhi for 3 years.

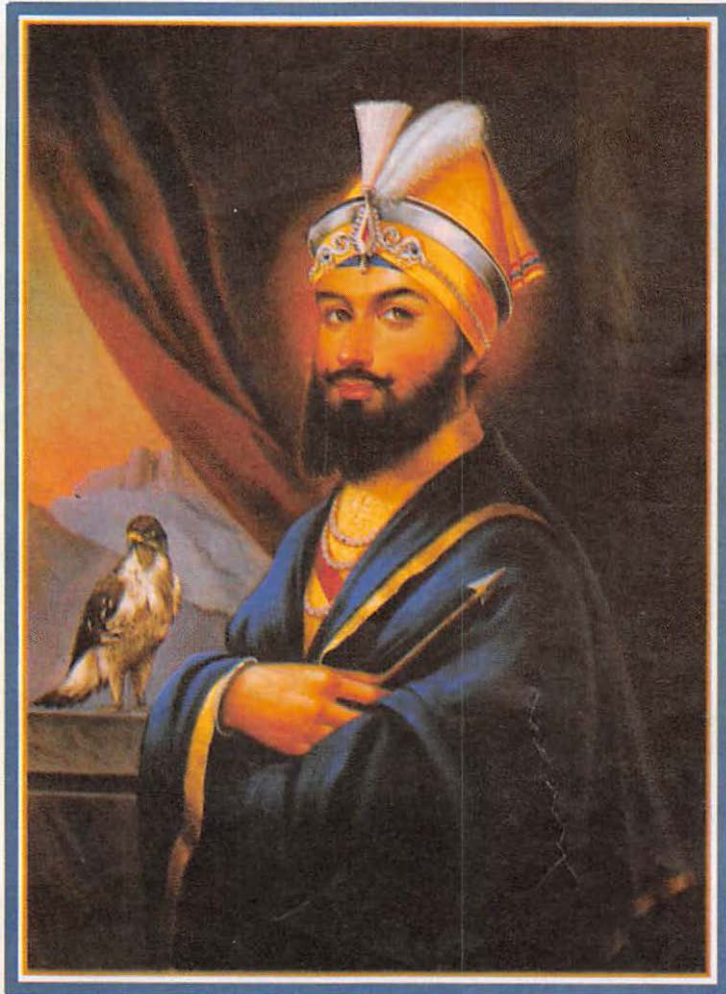


Sri Guru Tegh Bahadur Ji

The 9th Guru
(1621-1675)

Sri Guru Tegh bahadur Ji was the youngest son of Sri Guru Hargobind Ji and grand uncle of Sri Guru Harkrishen Dev Ji. He was born at Amritsar. He became Guru at the age of 43. Like Sri Guru nanak Dev Ji, he travelled and spread the message of one God and also the teachings of the sikh Gurus.

He challenged the atrocities and persecution of Hindus by the Muslim Emperors through passive resistance and sacrificed his own life in doing so, thereby saving the Hindus from compulsory conversion into Muslims.



GURU GOBIND SINGH JI

The Tenth Guru
(1666-1708)

Sri Guru Gobind Singh Ji

The 10th Guru
(1666-1708)

Sri Guru Gobind Singh Ji was the only son of Sri Guru Tegh Bahadar Ji. He became Guru at the age of 9. He was married and had 4 sons. His bravery is unchallenged and sacrifice unlimited. **He is the creator and founder of Panth Khalsa.** He and his handful brave Sikh soldiers managed to deter the mighty forces of Mughal Emperors from imposing Muslimism on to Hindus. In doing so he had to pay the price of sacrificing all he had :-

His two youngest sons Baba Zorawar Singh Ji (aged 7) and Baba Fateh Singh Ji (aged 5) were embedded alive in a brick wall by Mughals, but never gave up Sikhism. They lived and left this world with honour and dignity.

At the Fort of Chamkour, where Sri Guru Gobind Singh Ji's forces were surrounded by mighty forces of Mughal Emperor Aurangjeb, his two eldest sons Baba Ajit Singh Ji and Baba Jhuzar Singh Ji chose to fight along side other Sikh brave soldiers; they individually lead handful of soldiers; they sacrificed their life in the struggle and never accepted conversion to Muslims. They were fine examples of Sikhs and showed never to accept defeat in the eyes of evil. They died with honour and dignity.

Sri Guru Gobind Singh Ji is the founder of Panth Khalsa (as mentioned above). He made compulsory that every Sikh should take Amrit (be baptised) and should wear five K's :-

1. Kesh (uncut hair)
2. Kangha (wooden comb)
3. Kara (Steel bracelet)
4. Kirpaan (sword)
5. Kachehra (specially tailored shorts)

After taking Amrit (baptising), the Sikhs became Khalsa (the pure ones), and were known as Singhs (lions) and the ladies were called Kaurs (Lioness). When this Panth Khalsa was created, during the ceremony, He first gave Amrit to Punj Pyare (five beloved Sikhs) who then became Singhs, and He immediately kneeled down to his five Singhs and requested them to give him Amrit and make him a Singh as well. By becoming deciple of his own deciples (a unique act), the Master introduced democracy into the spiritual world.

Thus at this point, a new but very important chapter in the Sikh religion was born.

Sri Guru Gobind Singh Ji advised the sikhs that :

- a. The Mission of Sri Guru Nanak Dev Ji has now completed.
- b. The Granth Sahib will be called Sri Guru Granth Sahib Ji (Sikh's living Guru) and there will be no more Sikh human Gurus hereafter.
- c. The Sikhs will get their spritual guidance from Sri Guru Granth Sahib Ji and temporal advice from Panj Pyare (five baptised Sikhs).

Sri Guru Granth Sahib Ji

The final living Sikh Guru

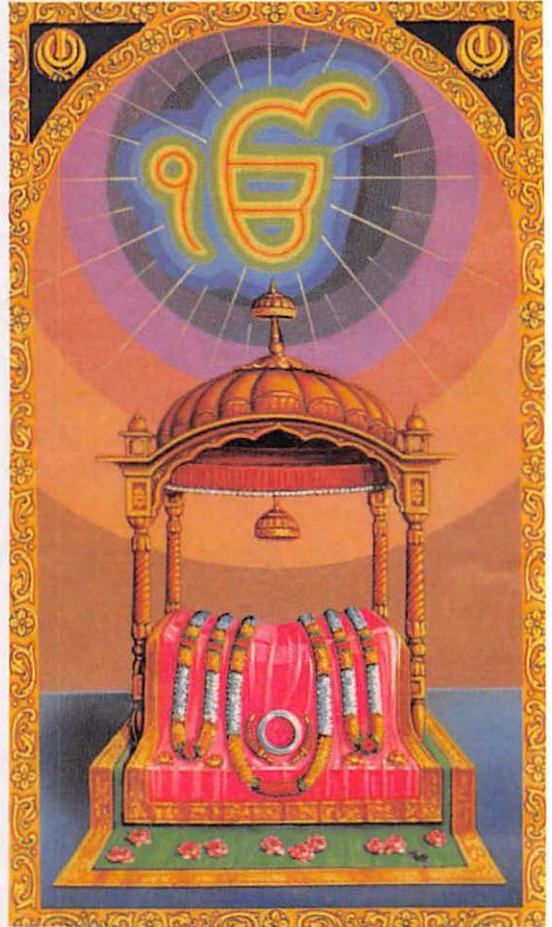
(In 1708, Sri Guru Gobind singh Ji gave Guruship to Sri Guru Granth Sahib Ji and said that this shall be **the final living Sikh Guru and thereafter no more Sikh human Gurus**)

(1601-1604, 1706, 1708)

The first Holy book of Sri Granth Sahib Ji was compiled by Sri Guru Arjan Dev Ji. The work on compilation was started in 1601 and completed in 1604. This recension was called Pothi Sahib and was installed at Harimandir Sahib in 1604. The Pothi was called Kartarpuri Bir.

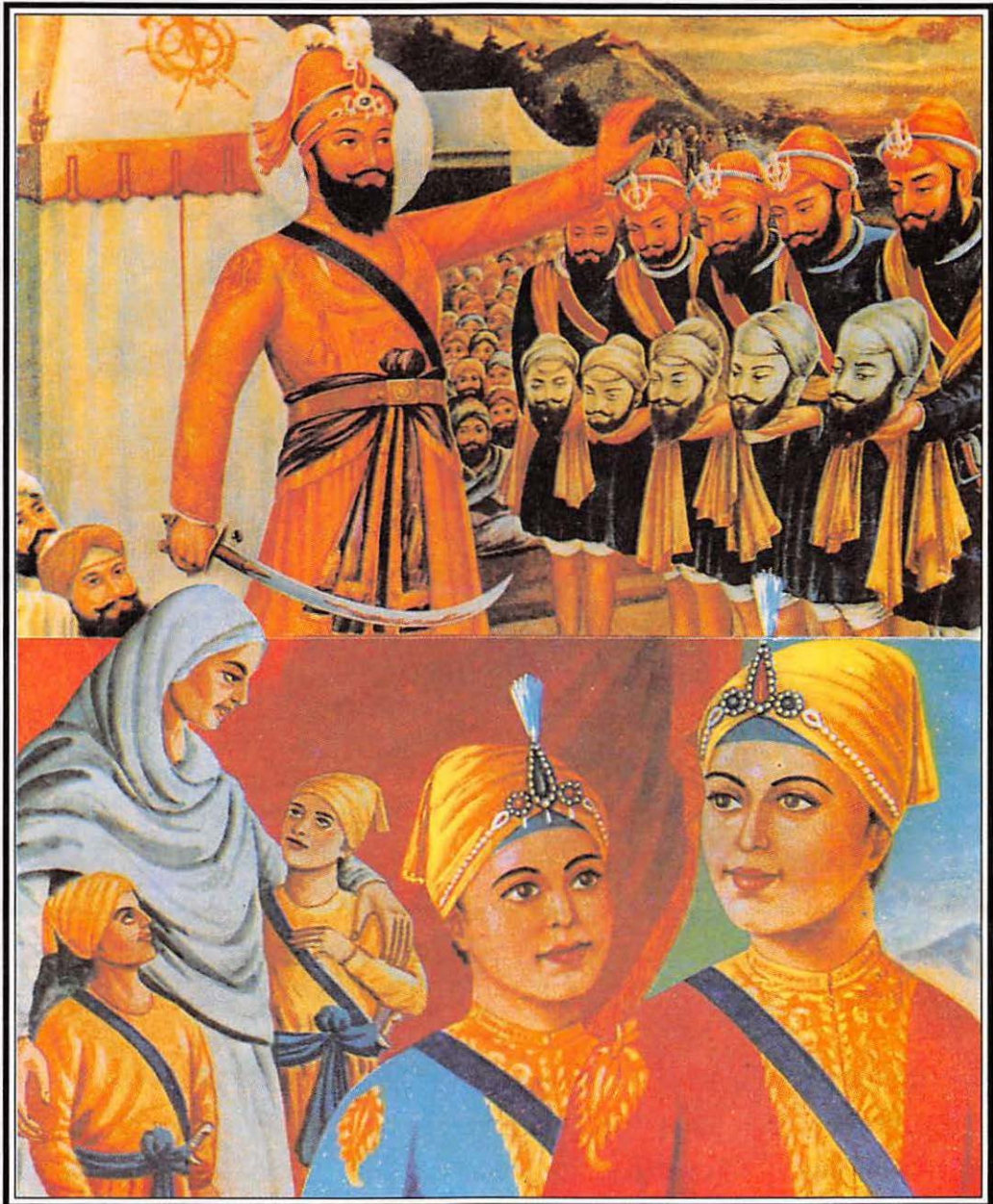
Sri Guru Gobind Singh Ji added Hymns of Sri Guru tegh bahadar Ji to the Pothi Sahib and called it Guru Granth Sahib Ji. In 1708 Sri Guru Gobind Singh ji gave the Guruship to Sri Guru Granth Sahib and said that the **MISSION of Sri Guru Nanak Dev Ji has been completed**. There will be no more human Gurus thereafter and Sikhs will get their guidance from Sri Guru Granth Sahib Ji and temporal advice from Panj Pyare.

Sri Guru Granth Sahib ji has 1430 pages. It contains Hymns of 6 Sikh Gurus, 15 Saints, 11 Bhats and other Sikhs.



Panj Payare

*Bhai Daya Singh Ji, Bhai Dharam Singh Ji, Bhai Mohkam Singh Ji,
Bhai Sahib Singh Ji, Bhai Himmat Singh Ji*



FOUR HOLY SONS

*Baba Ajit Singh Ji, Baba Jujar Singh Ji, Baba Jorawar Singh Ji,
Baba Fateh Singh Ji*



Panj Piare

The five beloved ones

The word Panj Piare refers to the five Amtir-Dhari (baptist) Sikhs. This was established (1699) when The Khalsa Panth was created by Sri Guru Gobind Singh Ji.

In 1708 he gave the Guruship to Sri Guru Granth Sahib Ji and said, "that the MISSION of Sri Guru Nanak Dev Ji has now completed. There will be no more Sikh human Guru thereafter and Sikhs will get their spiritual guidance from Sri Guru Granth Sahib Ji and temporal advice from Panj Pyare."



Baba Ajit Singh Ji
Battle field chamkaur



Baba Jujwar Singh Ji
Battle field chamkaur

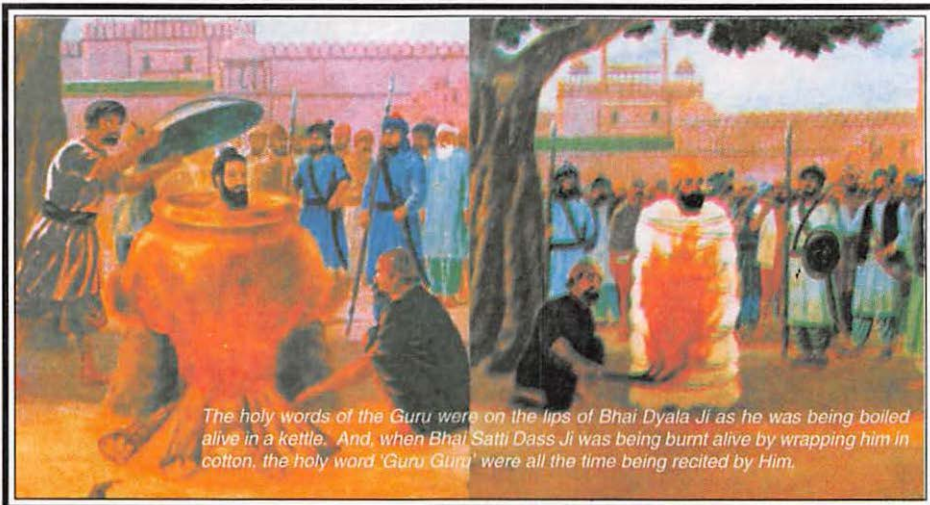


Baba Jorawar Singh Ji
Baba Fateh Singh Ji

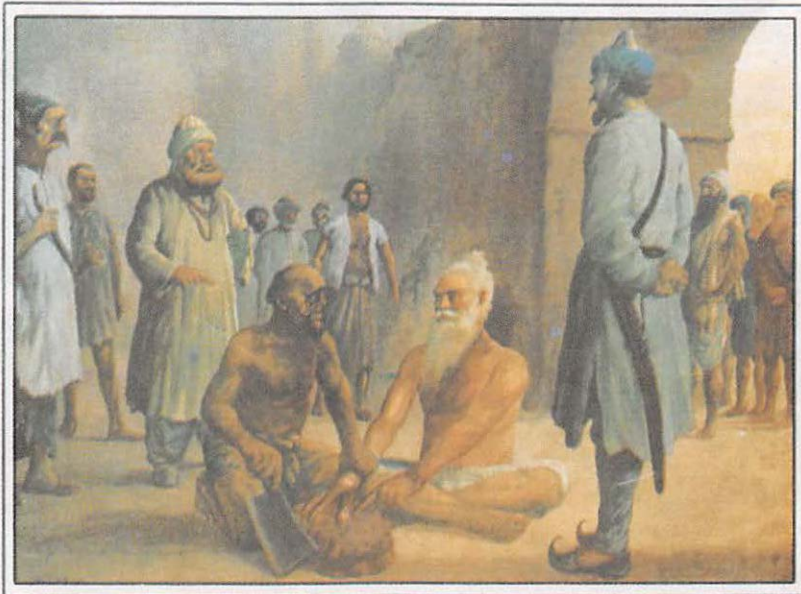
The Sikh History

The Sikh history can be summarised as follows :

- a. **The Gurus period lasted from 1469 to 1708 (239 years in total)**; this is from first Guru, Sri Guru Nanak Dev Ji (the founder of the Sikh religion), to the last (10th) Guru, Sri Guru Gobind Singh Ji.
- b. **The fifth Guru, Sri Guru Arjan Dev Ji**, became the First Martyr for the Sikh faith. He was brutally tortured : he was made to sit on hot plate and hot sand, while hot sand was being poured onto his head and body. Finally he was thrown into boiling water. In spite of all this inhuman treatment by the Mughal Emperor Aurangzeb he never gave up the faith.
- c. **The ninth Guru, Sri Guru Teg Bahadar Ji**, sacrificed his life to save Hindu religion from compulsory conversion to Islam by the Moghal emperor Aurangzeb. Along with him, his four devotee Sikhs were also tortured; one was cut to pieces, one was put on spinning wheel, one was thrown into boiled water; one was burnt alive.
- d. **The tenth Guru, Sri Guru Gobind Singh Ji**, sacrificed all he had for the Sikh Faith (Panth Khalsa). His father along with his devotees became martyr as mentioned above in paragraph (c); his two beloved sons aged 5 and 7 were embedded alive in a brick wall in Sirhind and his two older sons sacrificed their lives in the battle of Chamkaur.
- e. After the tenth Guru, **banda Singh Bahadur**, The commander of Sikh forces, (1708-1715), established the first Sikh Empire in the North comprising most of the territory of the present Himachal Pradesh. He was ambushed by the Mughal forces, arrested and brutally tortured to death.
- f. **During 1715-1762, Mughal Empire tried to obliterate Sikhs from this Earth** by torturing many hundreds of thousand of Sikhs. Infact it was made legal to kill a Sikh; during this period, they lived in thick forests and always on the move and as warriors made their homes on the horses back.
- g. In spite of all these hard times (1762-1799), the Sikhs managed to keep hold on Punjab and rule it. **This period is known as Misl period.** A Misl is a confederation; Punjab was divided into 12 areas and ruled on a secular basis through this confederation.
- h. From 1799-1839 Punjab was ruled by Maharaja Ranjit Singh Ji.
- i. The British annexed Punjab in 1840 after bloody battles.
- j. The Sikhs were the first to wage war against the British for independence. (Note : Though Sikh were only 2% of India's population but their sacrifices in the war were more than 80% of the total sacrifices made by all the Indians).



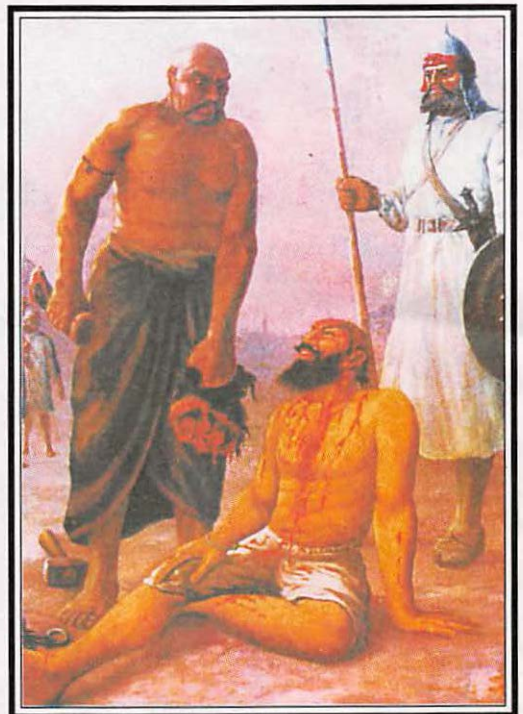
The holy words of the Guru were on the lips of Bhai Dyala Ji as he was being boiled alive in a kettle. And, when Bhai Satti Dass Ji was being burnt alive by wrapping him in cotton, the holy word 'Guru Guru' were all the time being recited by Him.



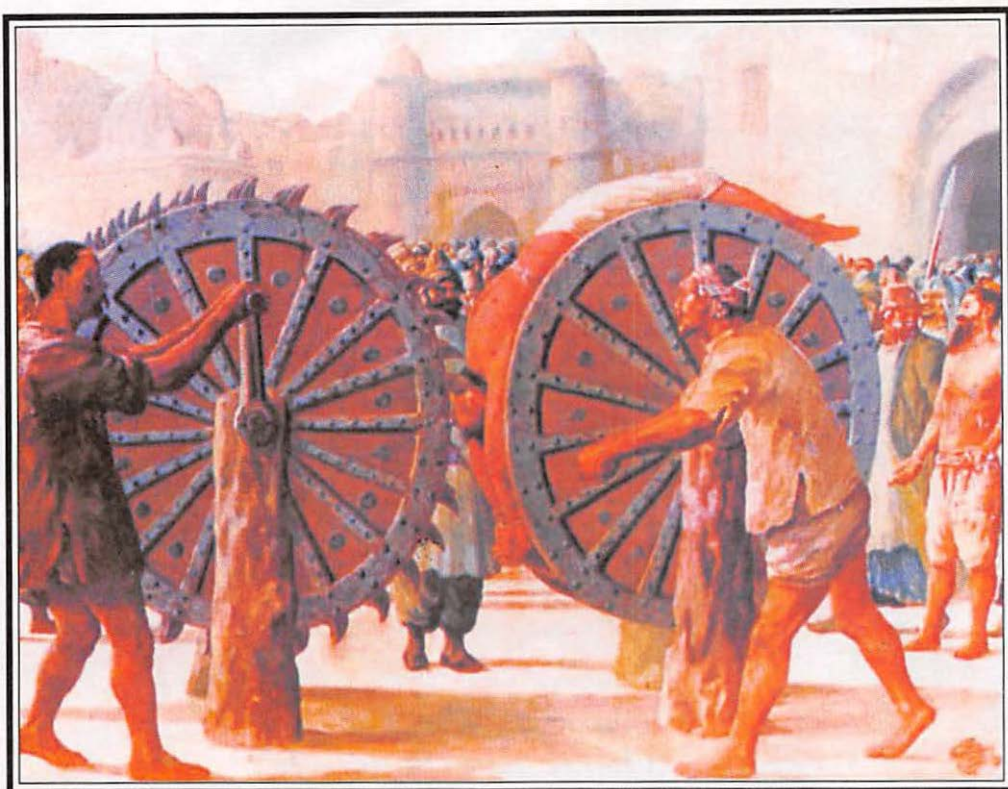
Shaheed Bhai Mani Singh Ji

As he never accepted compulsory conversion, mughal's ordered to cut his limbs into pieces.

As he refused to become muslim his hairs were mercilessly scraped off along with his scalp.



Shaheed bhai Taru Singh Ji



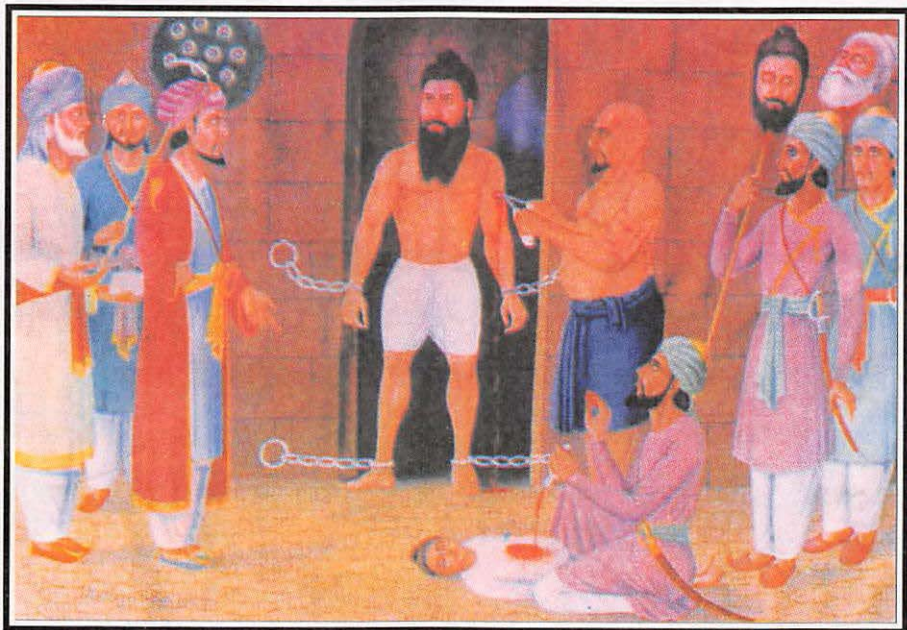
Sikhs being mounted on the wheels to be broken alive



Bhai Mati Dass was sawed alive in twains.



A scene of a time when it was made legal to kill a sikh and get a reward for his head from mughals.



Baba Baj Singh whose body was battered to bits and his flesh was pinched apart with pincers and his young son being mercilessly martyred in front of his eye but never accepted compulsory conversion.

The Takhats

Five Historical Gurudwaras have been designated as Takhats. A Takhat is a Gurudwara of which a Jathedaar (leader) is a member of a committee consisting of five members who are jathedaars from five Takhats. This committee holds judicial, legislative and executive powers for the religious acts and wrongs of the Sikhs.

List of five Sikh Takhats :

1. **Takhat Sri Akal Takhat Sahib :**

This was founded by Sri Guru Hargobind Sahib ji and is situated in Amritsar in Harimandir Sahib (the Golden Temple) complex. The Jathedaar of this thakat is the chairperson of a committee consisting of five members; he makes all the pronouncements.

2 **Thakhat Sri Patna Sahib :**

The Takhat is the birth place of Sri Gobind Singh Ji. It is situated in Patna in Bihar.

3 **Takhat Sri Keshgarh Sahib :**

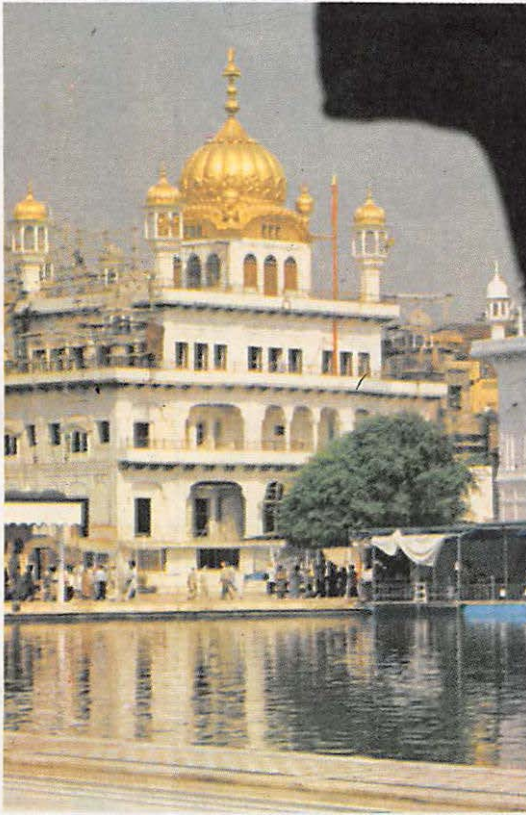
The Takhat is the birth place of the Khalsa. It is situated in Anandpur in Punjab.

4 **Takhat Sri Hazur Sahib :**

It is located where Sri Gobind Singh Ji spent his last days. It is situated in Nanded in Andhra Pradesh.

5 **Takhat Sri Damdama Sahib:**

It is the place where, Sri Guru Gobind Singh Ji compiled the second (final) version of Holybook of Sri Guru Granth Sahib Ji. The Takhat is situated in Punjab.



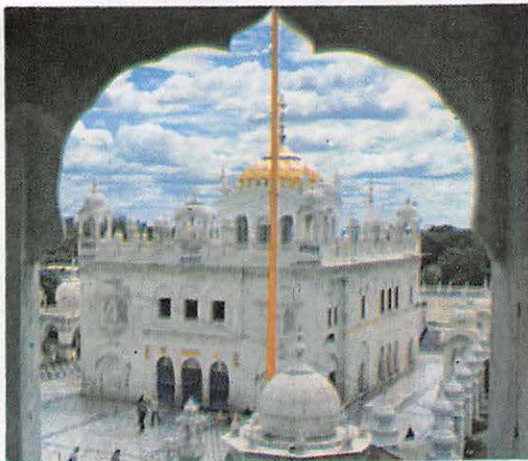
Takhat Sri Akal Takhat Sahib



Takhat Sri Patna Sahib



Takhat Sri Kes Garh Sahib



Takhat Sri Hazur Sahib



Takhat Sri Dam Dama Sahib



Guru Gobind Singh brandished the sword and said : *"Is there any one among you who is prepared to die for the Sikh faith?"*

The Creation of Khalsa

On the occasion of the most famous North Indian festival of Baisakhi in the year 1699, Sri Guru Gobind Singh ji gave an unusual general call to his devotees and others to assemble in the spacious ground of Anandpur. Thousands of people thronged to anandpur and on the appointed day assembled in front of a specially pitched tent, which was carefully decorated for the occasion. Thousands of the devoted eyes were longing for a glimpse of the divine master when, lo and behold! He appeared characteristically in a splendid martial uniform, brandishing a sword in his hand. His blissful eyes looked like ball of fire. His face red and his appearance was terrifying.

The people were stunned and silent. The master broke the silence in a roaring voice, "I want the head of a devoted Sikh! Is there any Sikh who can quench the thirst of my sword?" What a Request! The demand was met by a Sikh called Daya Ram. He was taken into the tent. A thud! And the sound of a falling body! The Master came out of the tent with his sword dripping with blood and he looked ever so fierce. In a thundering voice, He announced again, "I want a head of another Sikh. Is there anyone who loves me more than anything else?" After sometime the demand was again met and it repeated three more times. By this time most of the people had slipped away. The Master did not come out of the tent for a while. The crowd was wondering what next. "What had gone wrong with the Master?" To their amazement, The Guru came out with those beloved five, dressed in shining gold robes like the Master himself.

(This is the unique way the Master selected the leaders for a spiritual democracy).

Further the Master took an iron bowl with some clean water in it, and his wife, Jito Ji, added sugar cakes to the water. While reciting the Sikh Holy Hymns the Guru stirred the water with a **Khanda** - (doubled-edge sword .. Insignia of the sikhs). The sugar cakes dissolved in the water and the Holy Hymns transformed the syrup into an **Amrit**. The Guru asked all the five beloved ones to continue uttering - Waheguru ji ka Khalsa Waheguru ji ki fateh - (The Khalsa belongs to the Wonderful Lord, and all glory to him) while :

1. They were given to drink draughts of Amrit five times.
2. He sprinkled the amrit into their eyes.
3. He put drops of Amrit on their Kesh (hair).

After this the Guru changed their names, so that instead of having various suffixes like Das, Ram and Chand etc., their names ended with Singh (Lion). Thus he gave them one Universal Brotherhood (**Khalsa**) and asked them to wear five symbols- **Kesh** (long uncut hair), **Kangha** (a wooden comb), **Kirpaan** (A sword), **Kara** (a steel bangle) and **Kacha** (a short-specially tailored). All the symbols start with 'K' and thus termed - the 5 Ks-.

After giving Amrit (baptising) the first five Sikhs, The master kneeled before them and begged them to go through the same ceremony for him. Thus the master introduced democracy into the spiritual world by becoming the disciple of his own disciples.

The Khanda

The sikh Emblem (Insignia)



'The Khanda'

- a. The '**Khanda**' is the Insignia of the **Sikhs**. It constitutes three symbols in one. However, the name is derived from the central symbol, Khanda which is a special type of doubled-edged sword. This symbolises the only **one**, the **truth**, the **creator**, and thus the sikhs belief on **one god**.
- b. The '**Chakkar**', or the circle, represents the infiniteness of the timeless absolute. The circle is also symbolic reminder to sikhs to stay within the rule of God.
- c. The two '**Kirpaans**', or the swords, on either side of the circle are : one symbolises **peeri** (spiritual authority), and the other **meeri** (political or temporal power).

Ik Onkar



The Sikh Religious Symbol : (*Ik Ongkar*)

The symbol word '***Ik Ongkar***' is made of two syllable : first syllable is 'Ik' (one), and the second syllable '***Ongkar***' (God). the complete word pronounced as '***Ik Ongkar***' means one God for the Universe.

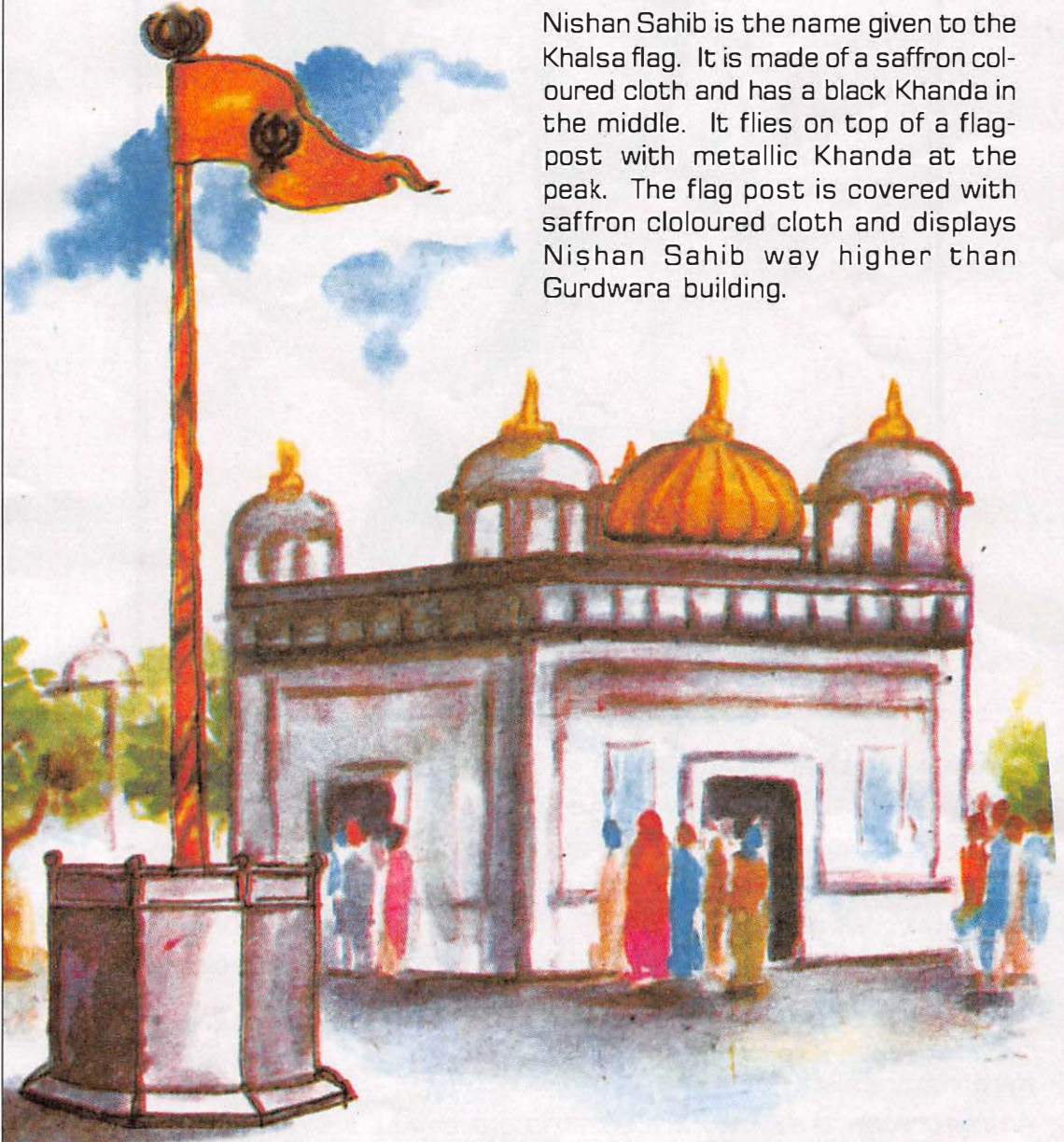
Gurdwara



A Sikh temple is called a gurdwara. It means a gateway to the guru. The Guru Granth Sahib is kept here. It is a place of worship but not of idol worship. Gurdwaras can be seen from a distance by the tall nishan Sahib. langar is served in most gurdwaras. They are open to all.

Nishan Sahib

Nishan Sahib is the name given to the Khalsa flag. It is made of a saffron coloured cloth and has a black Khanda in the middle. It flies on top of a flag-post with metallic Khanda at the peak. The flag post is covered with saffron coloured cloth and displays Nishan Sahib way higher than Gurdwara building.





The Five K's and their significance :

Amrit Dhari (a baptist) Sikh must wear five K's

1. **Kesh** (long uncut hair) :
The uncut hair symbolises chivalry, saintness and courage.
2. **Kanga** (wooden comb):
A comb is needed to keep the long hair set and tidy. It symbolises cleanliness.
3. **Kirpaan** (sword) :
A sword is a symbol for royalty and knighthood.
4. **Kara** (iron bracelet):
An iron bracelet is a symbol of everlasting love for god. It is round like a ring and therefore no beginning or an end.
5. **Kachera** (Underwear) :
It is a specially tailored shorts and symbolises purity and restraint.

Amrit (Sikh Baptism)



A Sikh, when reaches the age of adolescent (13-14) should take AMRIT and follow the tenets of the Sikh faith.

A date of 'Amrit Sanchar' (baptism) is normally announced. Those who wish to become Amrit Dhari (baptised), enlist their names. They must wash themselves and clean their long uncut hair; wear the five K's and present themselves for the Amrit ceremony.

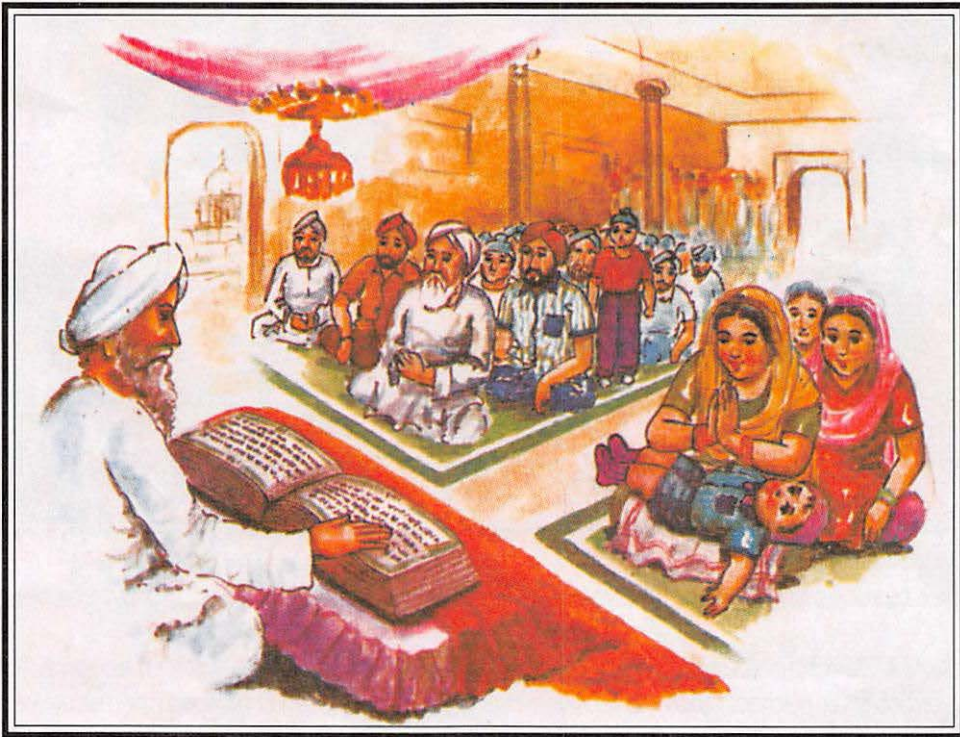
Panj Pyare (five baptist Sikhs) prepare Amrit in presence of Sri Guru Granth Sahib ji and the participants are called one by one to take Amrit, and each of them is asked to utter **Waheguru ji ka Khalsa Waheguru ji ki fateh**- (The Khalsa belongs to the Wonderful Lord, and all Glory to Him) while:-

1. - He is given to drink draughts of Amrit five times; this is to purify his body,
2. Amrit is sprinkled into his eyes five times: this is to purify his vision so that he can receive a clear picture of God and His creation.
3. Drops of Amrit are put on his Kesh (hair) five times; this is to purify his intellect.

When all of them have gone through the above procedure they are asked to stand in a semi circle and the bowl containing the AMRIT is brought to them by Panj Pyare and each of them in turn is asked to take a sip from the bowl starting from left to right and then from right to left.

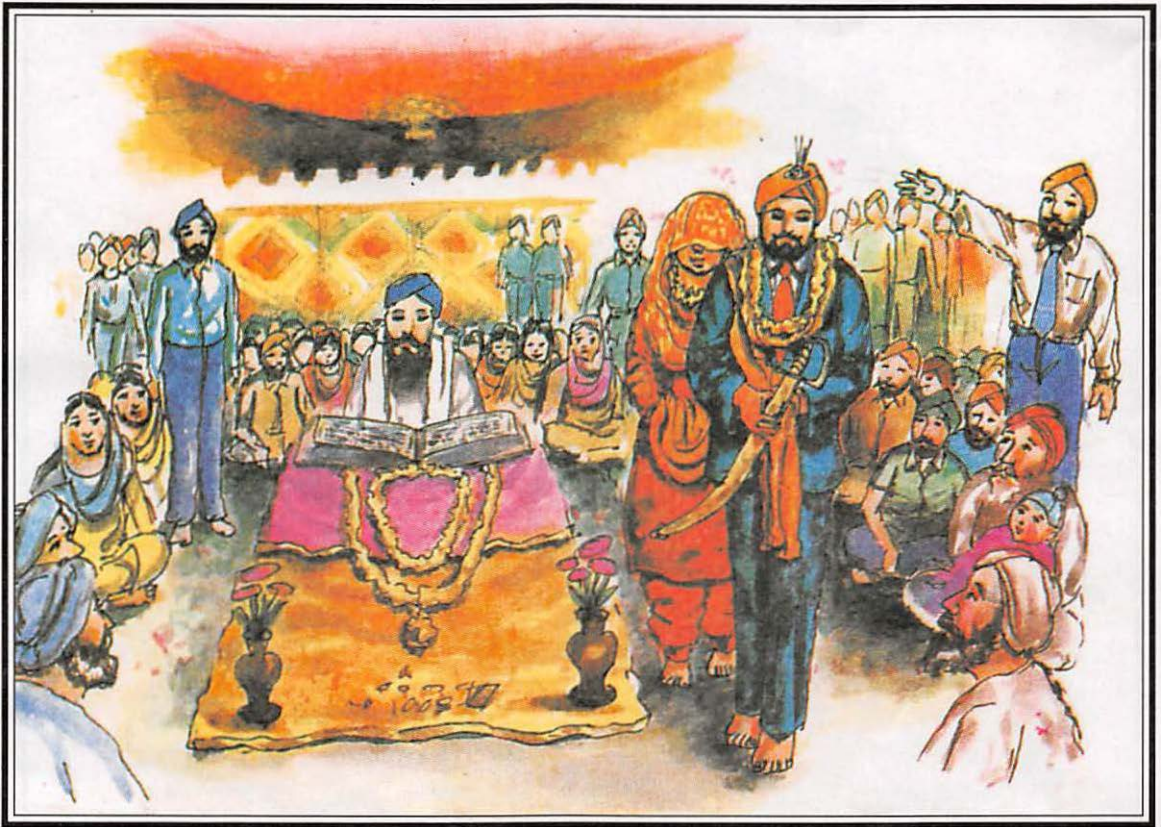
This introduces spiritual democracy, confirms the belief in social equality and the desirability of ideal behaviour. As they have joined the Khalsa Panth they are told to live their lives according to the '**Sikh Rahat Maryada**' (The Sikh code of conduct).

Nam Karan Ceremony



The naming of a new-born child is done in the presence of the Guru Granth Sahib. A name is chosen beginning with the first letter of the 'Wak' (Wak is a shabad from guru Granth Sahib Ji when thy opened at random)

Anand Karaj (Sikh Wedding) :



Anand Karaj, is a ceremony of bliss to the couple who is going to get married in the presence of Sri Guru Granth Sahab Ji. During the ceremony a set number of Hymns (Lavan) are first recited by the Ragis (singers) and the couple is asked to come and sit in front of Sri Guru Granth Sahib ji.

Before the lavan, the father of the bride hands to her the fringe of the scarf hanging on the shoulders of the groom and advises her to hold it tight during the Lavan ceremony. A special Hymn is sung by the Ragis.

Four Lavans are performed during the Anand Karaj. They are first read from Sri Guru Granth Sahib Ji and then sung by the Ragis. During the time of singings of the Lavan the couple goes around Sri Guru Granth Sahib Ji and then bows to it before sitting down; this means accepting all the vows and promises of the Anand Karaj ceremony and then couple is declared wed.

After the ceremony Ardas (prayers) is said, followed by the 'Wak'.

Finally, kara Prashad is distributed.

Akhand Path

The reading from Sri Guru Granth Sahib Ji



The Sikhs regard Sri Guru Granth Sahib Ji as their living Guru and pay all the worthy respects.

In order to read Sri Guru Granth Sahib Ji correctly, a practicing Sikh must learn Panjabi. The reading of Hymns is called 'PATH'.

To get the blessings of Sri Guru Granth Sahib Ji on occasion of birth, death, marriage, opening of a business, going abroad or any other social occasion. A path is arranged:-

A 'PATH' may take any of the following forms:-

1. **Akhand Path:** The reading is performed continuously (day and night) for forty eight hours. There is no time limitation to that.
2. **Sadharn Path, (Sahaj Path):** This type of reading refers to reading of only a few pages a day and could take months to complete Sri Guru Granth Sahib Ji.

Shabad Kirtan

Kirtan (Singing of Hymns):



Kirtan is a popular form of worship. It is the singing of Guru's hymns from Sri Guru Granth Sahib Ji to the accompaniment of musical instruments. It is the participation of Sangat in prayer in the divine atmosphere.

As Sri Guru Arjan Dev ji pointed to us:

"Kirtan is like a valuable diamond,
full of bliss and deep in quality,
on whomsoever the Lord showers his grace,
Kirtan becomes his sustenance."

The Ardas

Ardas (Prayer)



Ardas is a common prayer of the Sikhs. ***It is usually recited at the beginning or an end of an important task.***

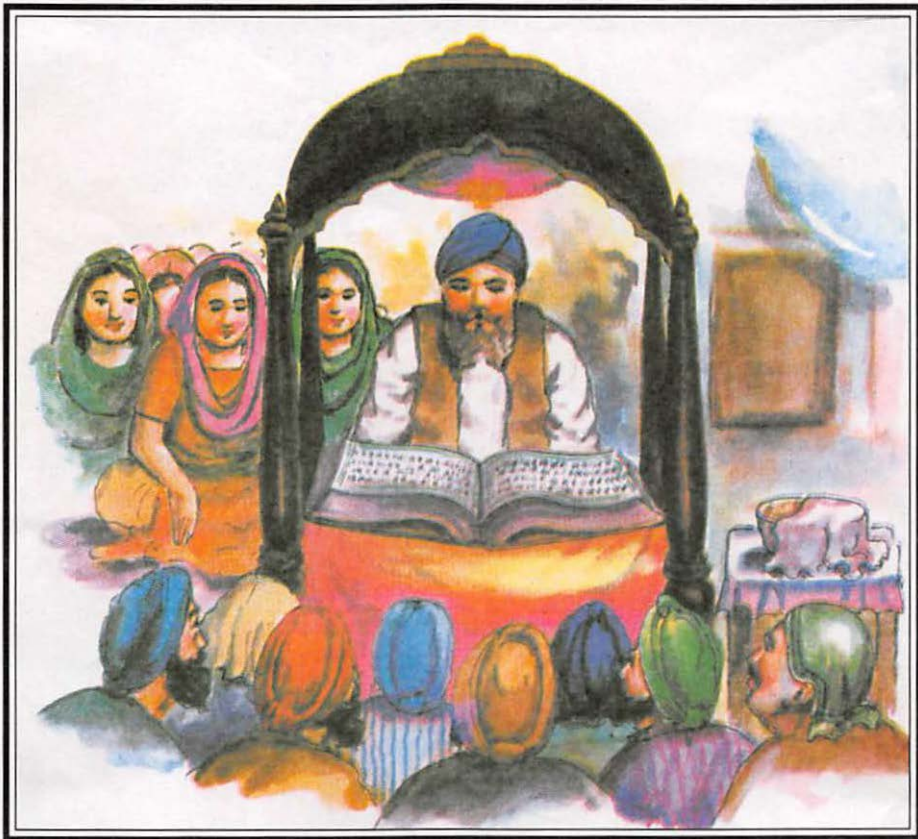
In Gurdwara or at home, Ardas is invariably offered at the end of every service; the whole congregation (with folded hands) stands silently facing Sri Guru Granth Sahib Ji, while the leader of the congregation recites ARDAS.

The wording of the ARDAS can be divided into four sections:

1. Composition by Sri Gobind Singh Ji which reminds Sikhs of the services rendered by all the Gurus.
2. Sacrifices made by the Sikhs to uphold the Sikh faith.
3. Wording which are optional are drafted according to the nature of the service eg. a happy occasion, sad event or a routine occasion.
4. Offering of thanks to God for all bounties and gifts and asking for forgiveness in our shortcomings.

'WAK'

(order of the day)

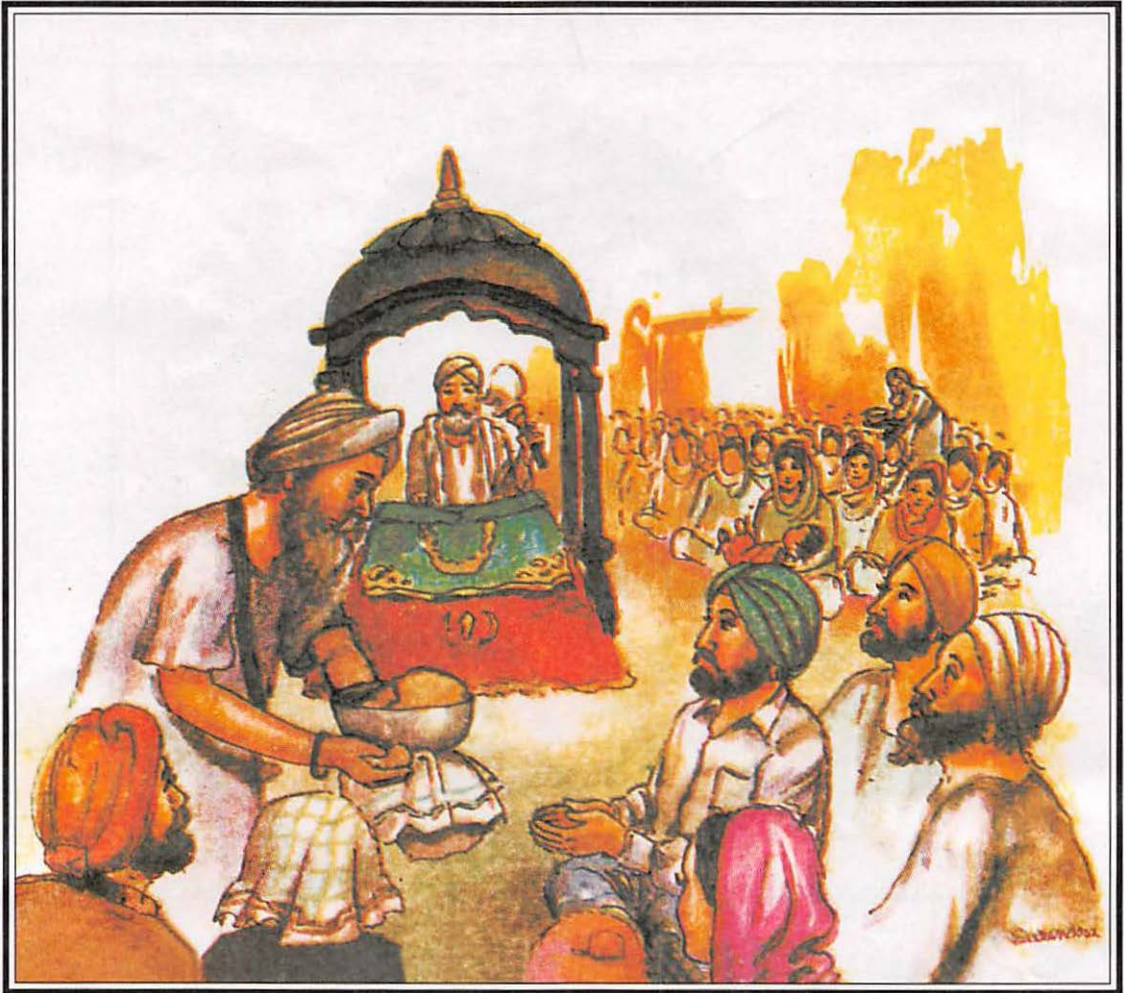


'Wak' or **'Hukam Nama'** (the order of the day for every Sikh) refers to the random reading of one complete SHABAD (holy hymn) from Sri Guru Granth Sahib Ji; it is done in the morning in every Gurdwara or in every household that may have a copy of Sri Guru Granth Sahib Ji. It is for blessing and guidance.

Wak normally begins from the top left hand page or right hand side of the previous page of Sri Guru Granth Sahib Ji. (It is handy if every Sikh can learn Punjabi language and get trained in reading correctly of sri Guru Granth Sahib Ji and read Wak daily by themselves.)

Krah Parsad

Distribution of Kara Prashad (the blessed food):

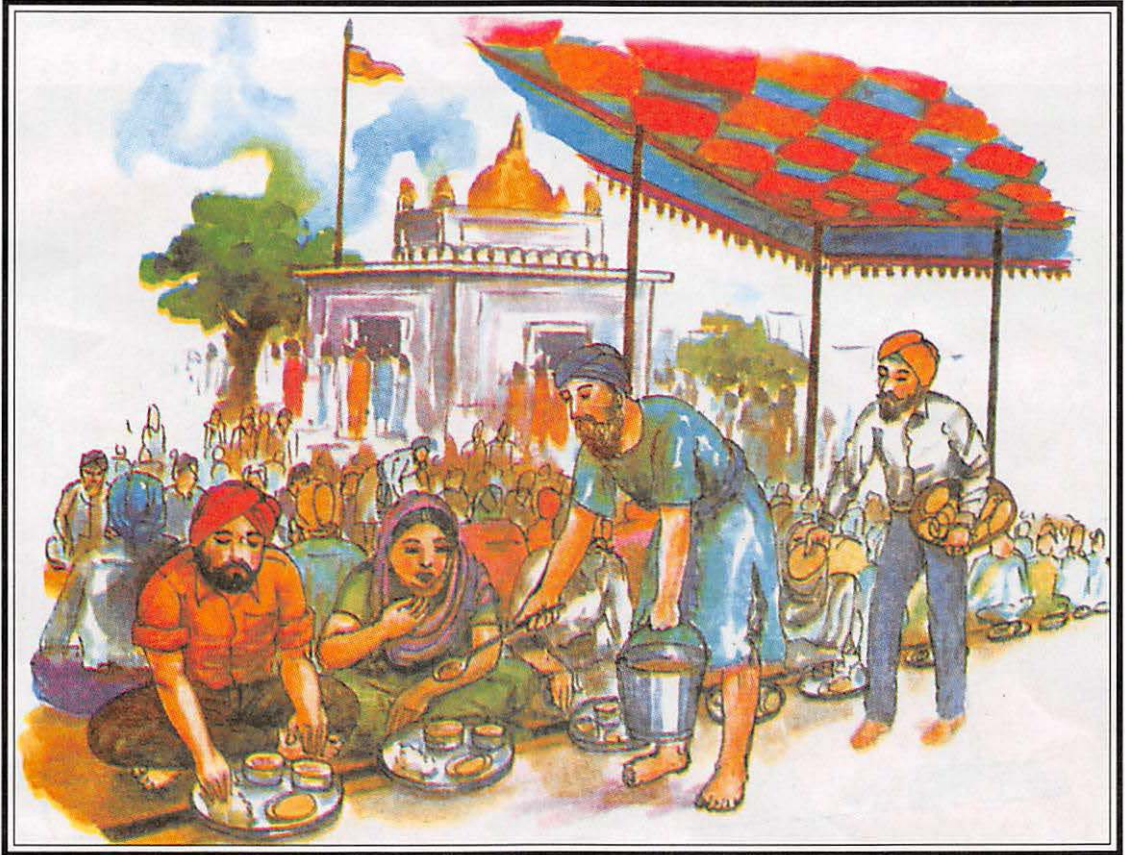


Kara prashad is a holy food distributed to sangat (congregation) after every service which is done in the presence of Sri Guru Granth Sahib Ji.

The contents of the KARA PRASHAD are flour, butter, sugar and water and during its preparation Hymns from Sri Guru Granth Sahib Ji are recited.

Langar

Langar (holy food)



Langar is a Holy food, prepared while reciting Holy Hymns from Sri Guru Granth Sahib Ji.

Food for preparation of Langar is bought from the combined contributions of all the devotees and is served free to everybody in Gurdwaras.

The institution of Langar, started by Sri Guru Nanak Dev Ji at Kartar Pur and carried forward by other Gurus. All who visit the Gurdwara sit down together irrespective of the recipient's caste, creed, colour or country to eat LANGAR. **Sri Guru Arjan Dev Ji says, "Let all share equally; no one should be viewed as an outsider."**

ਦੇਹ ਸਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂ ਨ ਟਰੋ ॥
 ਨ ਡਰੋ ਅਰਿ ਸੋ ਜਬ ਜਾਇ ਲਰੋ ਨਿਸਚੈ ਕਰ ਆਪਨੀ ਜੀਤ ਕਰੋ ॥
 ਅਰੁ ਸਿਖ ਹੋ ਆਪਨੇ ਹੀ ਮਨ ਕੇ ਇਹ ਲਾਲਚ ਹਉ ਗੁਨ ਤਉ ਉਚਰੋ ॥
 ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਿਦਾਨ ਬਨੈ ਅਤ ਹੀ ਰਨ ਮੈ ਤਬ ਜੂਝ ਮਰੋ ॥



Deh Siva bar moh ihai, subh karman tay kabahoo na taroo.
 Na daroo ur soo jab jaah laroo, nischay kar apnee jeet karoo.
 Ar Sikh hoo apnay hi mun ko, ih laalach hau guna tau uchroo.
 Jab aav kee audh nidhaan banay, ut hi run mai tab joojh maroo, 231 (99)
 Grant me this boon, O Lord that I may never be deterred from doing good deeds.
 I Should have no fear of the enemy,
 When I go to battle and turn victory to my side. Let one directive guide my mind exclusively,
 That I may ever be zealously singing Thy praises;
 And when the time comes, I should die, fighting heroically on the field of battle. (99)

"SOME PEOPLE COME IN THIS
WORLD TO SERVE OTHERS."

In the Loving Memory of
Mrs Manjit Kaur Chawla.

ਆਰਿਆ ਭਈ ਅਕਾਲ ਕੀ, ਤਬੀ ਚਲਾਯੋ ਪੰਥ ॥
ਸਭਿ ਸਿੱਖਨਿ ਕੇ ਹੁਕਮ ਹੈ, ਗੁਰੂ ਮਾਨਿਓ ਗੰਥ ॥
ਗੁਰੂ ਗੰਥ ਜੀ ਮਾਨਿਉ, ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ ॥
ਜੇ ਪ੍ਰਭ ਕੇ ਮਿਲਬੇ ਚਹੈ, ਖੋਜ ਸ਼ਬਦ ਮੈਂ ਲੇਹ ॥

